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ISLAMIC FOCUS

The Majestic MAKKAH مكة

Happiness
versus Pleasure

 CSE IN SCHOOLS
AND ISLAMIC
MORALITY

Ahlan Wasahlan...

FROM THE EDITOR

The year 2020 has thus far been one of the most unique in recent memory. People have experienced disruption to the order of life on a global scale unprecedented in today's times. We acknowledge that ultimately it is all part of the Plan of Allah Ta'ala. Everything lies in His Control and plays out according to His Decision.

We bring to light lessons contained in Surah Hashr to give us some direction on how to deal with the turmoil that has come in the wake of the Corona Virus. These explain to us how situations can change drastically and rapidly. We explore the reasons behind these changes. In another lesson we study how a challenge should not be allowed to destroy the fabric of our societal bonds.

In the Majestic Makkah Mukarramah we look at the impact that Nabi Ebrahim alaihis salaam has had upon the city and the Hajj. The themes of Dua,

trust in Allah Ta'ala and finding the connection with Allah Ta'ala make for thought provoking reading.

Ibn al Jawzi rahimahullah is the inspiration for the article on setting high aspirations. He was a model for high ambition, time management and effective execution of goals. His writings of eight centuries ago are the original self-help manuals. We revisit his works and draw fresh inspiration from them for our daily life.

We break down the details of the Comprehensive Sex Education (CSE) curriculum which is being rolled out in South Africa. This article gives parents and other concerned role players an overview of the topic thus equipping them to cope with the challenges.

Muhammad Badsha
(Moulana)

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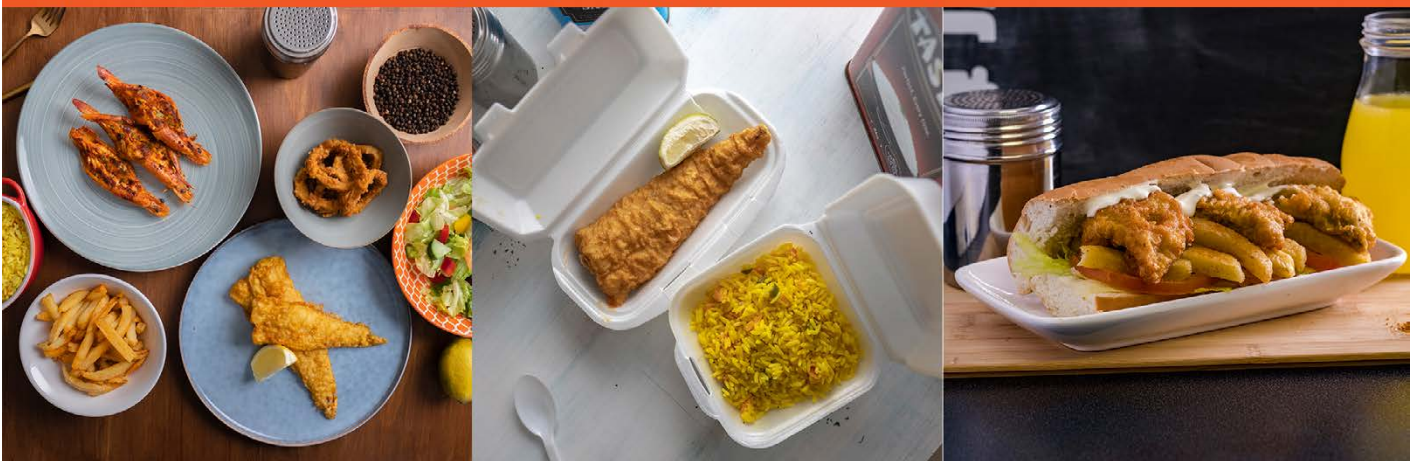
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Happiness versus Pleasure

One of the inbuilt human traits is to seek ease, comfort and happiness in all things. This extends to life, death, the grave and the Hereafter. In this pursuit of happiness, one can at times be misled into equating short lived pleasure with true, lasting happiness. Pleasure can be of the permissible or impermissible variety.

Robert Lustig has listed some differences between happiness and pleasure:

01 PLEASURE IS SHORT LIVED, HAPPINESS IS LONG LIVED

The joy of sin lasts momentarily and is followed by everlasting regret, and sorrow over what one has done. Ibn al Jawzi رحمہ اللہ states that forbidden fruit

is sweet and tempting. If man is told not to do something, his soul wants to do it.

Ibn al Jawzi رحمہ اللہ lists two reasons for this:

1. The soul does not like to be restricted. We become easily frustrated at the loss of sight or health and feel claustrophobic in narrow spaces. Being limited within the body is the maximum level of tolerance for the soul.

2. Rebellion is built into the nature of the human soul. We find it difficult to be under any authority.

Pleasure of both the permissible and impermissible form is short lived. On the other hand, the happiness attained through obedience to the Allah Ta'ala is long lived.

02 PLEASURE CAN BE ACHIEVED THROUGH SUBSTANCES. HAPPINESS CANNOT

When a person looks for pleasure, he utilizes things to attain it. The key is the proportion of pleasure relative to happiness. The goal is a balance of both. One can eat delicious food to attain permissible pleasure, or go on a holiday. The means to attaining that pleasure needs to be kept within reasonable limits. People pay extraordinary amounts of money to be surrounded by the tools of pleasure, whether it is the latest entertainment system, or exclusive restaurant, palatial homes or paintings. The most expensive painting was sold for \$450 million!



03 EXTREMES OF PLEASURE LEAD TO ADDICTION.

There is no such thing as being addicted to too much happiness.

People who look for pleasure in impermissible things end up chasing that first spike of pleasure. The next time it needs to be more intense to get a similar feeling. Before long a person is in the trap of an addiction that leads to unnatural behavior in trying to satiate the craving. How many a multi-millionaire, in the pursuit of illicit lust, has resorted to trafficking underage girls and assorted filth.

“Satan threatens you with poverty and makes you commit indecent, immoral acts.” (Quran 2:268)

The hand of the devil is evident in the mass scale abuse of vulnerable women and children by monsters in the pursuit of their next craving of lust.

We eat, shop, marry, go on holiday and throw parties in the pursuit of pleasure and happiness. The reality is very different. Ibn al Qayyim رحمہ اللہ states that in the heart are disorders and cravings that can't be remedied except by turning to Allah Ta'ala. The desolate, empty feeling can't be removed except by being alone with Allah Ta'ala in worship; sadness can't be truly removed except with the happiness of knowing Allah Ta'ala. This void and emptiness within one can't be filled except with the love of Allah Ta'ala.

This might seem a complex matter beyond our reach, but Imam Ghazali رحمہ اللہ tells us otherwise: We are eager and ready to discuss intricate matters that have no real relevance or direct impact on our lives but we are reluctant to learn about the actual, critical priorities of our existence. The question is that why wouldn't we want to make the effort to learn about love of Allah Ta'ala?

Imam Ghazali رحمہ اللہ, in the *Alchemy of Happiness*, says that happiness is linked to knowing and having knowledge of Allah Ta'ala. All human faculties delight in doing what they were created for – lust in fulfilling its passion, anger in taking revenge and acts of vengeance, ears in hearing harmonious sounds and the eyes in seeing beautiful things.

The highest function of the soul of man is to realise the truth and it takes special delight in this. This is true for even trivial matters like learning to play a game well. Gamers delight in being accomplished in their latest acquisitions. Sportsmen revel in playing their game with skill.

Imam Ghazali رحمہ اللہ goes on to say that the higher the subject matter

we learn, the greater the delight. If we have a contact with a government minister, we are happy.

Upgrade that to being the confidant of the President who shares state secrets with you, and you increase in happiness. Nothing is higher than Allah Ta'ala; so how great then must the delight which springs from having knowledge of Him be? Brushing this off simply because we have not tried it is foolhardy.

We need to work on attaining this ultimate happiness, but since when has this ever been a stumbling block for us? Start with the basic steps of reciting the Noble Quran, reading Salaah, and then move on to attaining the knowledge of Allah Ta'ala through attending the classes of the Ulama or listening to their talks and reading authentic literature. Look for and engage with the pious, knowledgeable people in the community who have walked down this road.

If you need any motivation, then think that at death all senses come to an end, except the soul which carries on to the day of Judgement when it is reunited with the body. The soul retains the knowledge of Allah Ta'ala it has attained through all phases of existence and in fact increases in this.

Gaining pleasure through acts of worship does not require any upgrade or change. The same Noble Quran is recited daily, the same actions of Salaah carried out throughout our life, the same Ka'bah visited annually yet they still inspire joy. They never become stale like impermissible acts which require constant change and upgrade.

Acts of worship are enjoyed not just once but multiple times: a) when doing them, b) when recalling doing them, and c) when we get their reward.

Make the choice to work for true happiness.

Majestic MAKKAH



The Impact of Nabi Ebrahim ﷺ on the city and the Hajj

The story of Makkah Mukarramah and the Hajj is interwoven into the story of Prophet Ebrahim ﷺ and his family. Here is some of the lasting impact of this great Prophet on the city, and the lessons contained therein for us.

BARREN LAND

When Prophet Ebrahim ﷺ left his wife and son in the vicinity of what was to become Makkah Mukarramah, there was a desolate landscape of nothing but sand and rocks. This has been the case through the ensuing centuries with no visible means of supporting life in the form of rivers, regular rainfall or fertile, cultivatable soil.

Yet even before Islam the city had a pull upon the hearts of humanity. The second century Greek geographer Claudius Ptolemy labelled it as Makoraba, the temple or place of worship.

Prophet Ebrahim ﷺ describes the landscape in these terms:

"O our Lord! I have settled some of my offspring in an uncultivable, barren valley near Your Sacred House..." (Quran, 14:37)

Despite all this, Makkah Mukarramah became a viable city and went on to play host to millions of pilgrims over the centuries.

The lesson we are being taught is that the Ultimate Provider is Allah Ta'ala. While we go about our daily lives and careers, we should not lose sight of the fact that sustenance is decided by Allah Ta'ala. We need to trust in Him.

FRUIT IN PLENTY

Prophet Ebrahim ﷺ acknowledges the reality of existence; that his family would need a food source. He makes a Dua for them:

"Provide them with fruits that they may be grateful." (Quran, 14:37)

The manifestation of this Dua was acknowledged by the 12th century travel writer from Muslim Spain Ibn al Jubayr. He comes from the fabulously fertile lands of Spain where crops and fruit grown in abundance. He enters the desert around

Makkah Mukarramah and is astounded to see in the city grapes, figs, pomegranates, peaches, lemons, cucumber and numerous other vegetables.

He waxes lyrical about the watermelons; that you smell the fragrance before you see it, and that just smelling it is almost sufficient to enjoy it without eating it. He describes the taste as being like candy or pure honey. He notes that the reader would be forgiven for thinking that he is exaggerating, but that the taste is even better than he can describe.

He also goes on to relate how the Saru tribe from Yemen traditionally come before Hajj to perform Umrah and to supply the pilgrims and the city with grains, wheats, honey, butter, almonds, condiments, walnuts and fruits. They would come with thousands of laden camels and barter the goods at ridiculously low prices. These stocks would sustain the pilgrims and the city for the entire year.

POWER OF DUA

What we also learn from this Dua of Prophet Ebrahim ﷺ is that you don't know whose Duas could be the means of sustaining you in the journey of life. The pilgrims of Makkah Mukarramah and the citizens have been enjoying fruit from around the world due to this Dua of Prophet Ebrahim ﷺ.

Parents should make it a practice to continuously make good Duas for their children for the Hadith tells us that these Duas are not rejected:

"Three Duas are undoubtedly answered: the Dua of one who is wronged, the Dua of the traveller and the Dua of a father for his child." (Ibn Majah, 3862)

The Hadith sounds a stern warning against making a bad Dua for your child:

"Do not pray against yourselves, do not pray against your children, do not pray against your wealth, lest that coincides with a time when Allah is asked and He gives, so He answers your prayer." (Muslim, 3014)

At the same time, kids need to earn the good Duas of their parents, teachers and elders by being obedient, helpful and respectful to them.

The way that Makkah Mukarramah has been sustained over the centuries is also a living example of how our sustenance can come from unexpected sources. Make the effort to earn a living, but ensure that it is in accordance with what pleases

Allah Ta'ala and the doors of opportunity will open up.

MAKE THE CONNECTION

The obligation of Hajj to the city of Makkah Mukarramah situated in an inhospitable desert, surrounded by mountains teaches us another life lesson: In the grind of our daily activities we need to find space away from everything to make a connection with Allah Ta'ala. We need to have time alone with Allah Ta'ala to realign our focus.

Prophet Muhammad ﷺ would retire to the cave of Hira high in a mountain away from the city for contemplation.

Imam Ghazali رحمه الله spent 10 years in Damascus where he would worship alone at the Umayyad Masjid, and at the Dome of the Rock in Jerusalem. This break from his fabulously successful life and career as the most

celebrated scholar of the Muslim world allowed him to infuse spirit in his subsequent lessons. It allowed him to reignite the passion for Islam that was missing in the populace.

The Hajj takes us away from our ordered existence and puts us into the desert. It forces the pilgrim standing with simple cloth, bare head and empty hands to ponder on the reality of existence.

It is critically important for people to make this time alone with Allah Ta'ala, away from group activities and social engagements. For some it might be the early moments of dark before Fajr, for others it might be spending quality time alone in the Masjid, or in one's place of Salaah in the house.



LESSONS FROM

Surah Hashr

There are several lessons in Surah Hashr, the 59th chapter of the Noble Quran, which are relevant to our current situation and which can be applied to our lives in general:

Situations can change drastically and rapidly

"It was He (Allah) who drove those who suppressed the truth from among the People of the Book out of their homes at an early stage of the siege. You did not think they would go, and they thought their strongholds would defend them against Allah. But Allah came upon them from an unexpected quarter and cast such terror into their minds that their houses were pulled down by their own hands as well as by the hands of the believers. Learn a lesson, then, O you endowed with insight." (Quran 59:2)

The Jewish tribes had settled in the old Yathrib which was to become Madinah Munawwarah. Among them was the Banu Nadheer, descendants of Prophet Haroon عليه السلام. Their forefathers were scholars of the Torah which gave a detailed description of the last Prophet عليه السلام and his migration to Madinah Munawwarah. They settled in the city in the hope of joining the final Prophet عليه السلام.

They were living settled lives in largely self-sustained forts. They played a pivotal role in the economy of the city state and had earned the trust and respect of the Arabs.

A situation arose where two people were killed mistakenly and the blood money had to be paid by the Muslims and the Jews, their fellow citizens and allies.

Rather than accept this demand of the mutual agreements in place, Banu Nadheer conspired to assassinate Prophet Muhammad عليه السلام. The outcome of their failed attempt was that they were given 10 days to leave their settlements and go into exile.

Within a few short days, their established lifestyle of decades was in turmoil.

We should not allow complacency to make us unmindful. We can become comfortably accustomed to a certain way of life and standard of living. We have plans chalked out for ourselves, our houses, businesses, investments and kids. And then all of a sudden something can come along and either cause a temporary disruption or a permanent one.

With Covid-19 it was government laws forbidding certain trades, travel and closing down schools.

The first thing that this needs to reinforce is our belief that Allah Ta'ala controls, directs and determines all situations in life.

The second thing is to evaluate our lives and determine whether we are doing things to bring about the Anger of Allah Ta'ala. The Noble



Quran sets out the reason for the Jews undergoing this disaster:

"That is because they were hostile to Allah and His Messenger. And whoever has hostility with Allah (must know that) Allah is severe in punishment." (Quran 59:4)

The Jewish tribes faced exile because



of their hostility to Nabi ﷺ. How many a command of Allah Ta'ala and His Prophet ﷺ might we not be violating?

We should never fall into the trap of thinking that no immediate or visible punishment is coming upon us and thus be deceived into assuming

that we have some sort of immunity.

Allah Ta'ala notes this mentality among the Jews of Madinah Munawwarah. They used to address Nabi ﷺ in a derogatory manner and then say:

"Why is Allah Ta'ala not punishing us because of what we are saying?"

The general rule is that disaster strikes when materially things are going smoothly, and the wealthy are flourishing:

"When We wish to destroy a town, We command its wealthy people who lead easy lives (to do good) but they defiantly disobey! Thus the Divine Word (of punishment) takes effect against that town, and We annihilate it totally." (Quran 17:16)

The citizens sink into ever worsening sins until it all falls apart.

Ibn al Jawzi رحمه الله notes that not seeing any expected punishment and thinking one is not being punished when committing sins is in itself a punishment. There is little hope of such people seeing the need to reform.

He goes on to say that the punishment could take on an intangible form at times such as in the case of the Israelites.

They asked why they were not being punished for sinning. In reply they were asked that had they not noticed that the sweetness they used to experience while worshipping Allah Ta'ala had been taken away. People are deprived of foresight in decision making, implementing disastrous life plans, little realising that they are deprived

due to sinning.

The hadith asks us to reflect on this by saying, "The slave of Allah Ta'ala is prevented from receiving his provision because of a sin he commits." (Ibn Majah)

Unity, not Uniformity

The second lesson is that disagreement and difference of opinion should not lead us to break our community bonds. When the Sahaba رضي الله عنهم went to confront the Jewish threat, they differed on a critical approach to neutralising the threat. Some argued that the sources of food should be cut off by chopping down the palm trees, while others put forward the opposite view. (Quran 59:5)

These divergent viewpoints did not deter them from being united in their overall objective of confronting the enemy threat, and in fact the Noble Quran affirmed that both the viewpoints were valid

Having differing opinions should not lead us to becoming arrogant towards others, nor use vulgarity or be disrespectful. We need to focus on the fact that we have to deal together with many pressing issues that face us as a community such as rampant immorality, atheism, abuse, drugs and more.

In Surah Hashr we are taught about interpersonal relations with those who are not Muslim. In dealing with the Banu Nadheer threat, the channels of communication were still open. When Nabi ﷺ was in complete control of the situation and had full power to exact revenge and avenge their treachery and betrayal, he allowed them to leave with their possessions.

If this is the case with regards to non Muslims, how much more do we need to display community spirit and have big hearts for our fellow brothers?

AIM HIGH

The Prophet ﷺ inspired the Sahaba and the succeeding generations to come to aspire to high aspirations.

Abul Faraj Abdur Rahmaan ibn al Jawzi رحمه الله was a scholar par excellence, a prolific author and a profound thinker. He was a model for high ambition, time management and effective execution of goals. He wrote his at times candid confessions and profound reflections in his book Sayd al Khatir (Captured Thoughts). This is the original self-help book written in the 12th century. It is an especially useful work for scholars who need to address the communal and personal challenges they face.

Among the maxims he sets out in his book is the following:

"Among the signs indicating the perfection of a person's intellect is his high aspirations. Anyone who suffices with being below par and settles for less than what he is capable of, is worthless and not living up to his potential. I have not seen a worse fault in people than someone being mediocre when he has the ability to achieve greater things and is perfectly capable of perfection."

In essence, we need to set our sights high and become ambitious.

The Prophet ﷺ inspired the Sahaba and the succeeding generations to come to aspire to high aspirations. He advised us when asking Allah Ta'ala for Paradise to ask for Firdous, the highest part of Paradise. Above it is the Arsh (Throne) of Allah Ta'ala and from it the flowing rivers of Paradise originate. (Bukhari) This motivated millions of people to aim for the highest Paradise, and not be content with just making it through the door.

The Prophet ﷺ was once hosted well by a Bedouin. The Prophet ﷺ told him to ask for what he wanted. The Bedouin asked for a she-camel with a saddle and a few sheep whose milk would be enough for his family. The Prophet ﷺ told him, "Was it not possible for you to ask me as the old woman of the Israelites asked Prophet Musa عليه السلام?" When the Israelites were lost trying to leave Egypt, their scholars said that they would find the way if they took the body of Prophet Yusuf عليه السلام with

them. The only person who knew the location of his body was an old woman. She agreed to show them on condition that she be with Prophet Musa عليه السلام Paradise. He accepted when revelation came to him in this regard.

This old lady seized the opportunity to gain the best out of a situation.

The Noble Quran uses this motivation towards being the best to great effect. It draws our attention to the skies, and Muslims produced class leading astronomers. It asks us to look at the crops, and Muslims excelled in agriculture. The Prophet ﷺ said that every disease has a cure and as a result Muslims were motivated to search for those cures and produced the best physicians. Islam encourages us towards education and Muslims produced renowned universities and scholars of the highest caliber.

The Prophet ﷺ foretold a number of conquests including those of Rome, Persia, Egypt, Yemen, India and Constantinople by the Muslims. These became



“ Among the signs indicating the perfection of a person’s intellect is his high aspirations.

goals which drove the Muslims to challenge not just one but multiple empires simultaneously. Within a few short years the rule of the ancient Persian Empire was decimated never to rise again, Yemen was in Muslim hands and the Romans were swiftly dispossessed of their Syrian provinces. Ancient Egypt came under Muslim sway.

The Prophet ﷺ prophesied the conquest of Constantinople (today’s Istanbul in Turkey) by saying, **“Constantinople will certainly be conquered. How excellent will be the leader, and how excellent an army will that be.”** This became a motivation for Muslims to aspire to.

The city of Constantine stood for over a thousand years as the capital of the Roman Empire and then the Byzantine Empire. It was the largest and wealthiest city in Europe for several centuries and held some of Christianity’s holiest relics. Its complex defenses were famous with massive walls. 23 armies tried to take it and failed.

The first Muslim army to try was in the reign of Hazrat Muaawiyah رضي الله عنه. In this army was the great Abu Ayyub Ansari رضي الله عنه, the first host of Nabi ﷺ in Madinah Munawwarah. By this time he was old but insisted on joining the expedition. He fell ill and instructed the soldiers to advance with his body when he died and bury him at the walls of Constantinople. This locality is today known as Ayyub in Istanbul.

A youngster of 21, Sultan Mehmed II of the Ottoman Empire sets his sights on this trophy. He did not let the fact that so many had failed deter him from this lofty ambition. Everything fell into place: The Turks had the largest rapid cooling canons of the time constructed and they gathered intelligence by exploiting the Orthodox-Catholic rift. His master stroke was to bypass the sea chains of the city and roll his ships overland into the unprotected seas behind the barriers. After 53 days of relentless siege he walks into Hagia Sofia as a conqueror. In so doing he crushed the last remnants of the once great Roman Empire.

Aspire to be the best in all the fields we enter. Don’t be content with being average. Live up to your full capability. And ultimately we should aspire for a beautiful death with Imaan, the best of graves, and not be content with anything but the best Paradise.

It comes at a price. We need to work towards these aspirations by becoming pious and living the life that Allah Ta’ala wants us to live. Don’t worry about whatever is behind you. Aim for the future. Umar ibn Abdul Aziz رضي الله عنه, the Umayyad Caliph, is judged basically on his last two years of his life as an incorruptible, pious leader.

Aiming for the highest achievements does not mean we will not fail. Abraham Lincoln lost his job, eight different elections and failed in business twice before making it. Many of life’s failures are people who did not realize how close they were to success. We need to make it our ambition to pursue excellence in all things in this world and beyond into Paradise.

INSIGHT INTO FIQH

Differences between the Shafi and Hanafi Mathab in Salaah **Part I**



South Africa has a healthy fusion between followers of the Shafi and Hanafi Fiqh. Many a home will have a mix of members following the two schools of thought within Islamic jurisprudence.

In view of this, we bring you part one of a simplified version of selected differences between the Shafi and Hanafi Mathabs with regards to Salaah. This is only intended as a guide and detailed answers should be sought from the respective Ulama.

1 Asr Time

Shafi: Asr time sets in when the shadow of any object is one shadow length in addition to the shadow of Zawaal.

Hanafi: Asr time sets in when the shadow of any object is two shadow lengths in addition to the shadow of Zawaal.

2 Maghrib Time

Shafi: Maghrib time lasts from after sunset until the redness disappears from the sky.

Hanafi: Maghrib time lasts from after sunset until the whiteness disappears from the sky.

3 Wording of Iqamah

Shafi: The wording for each phrase will be called out once, unlike the Athan. Qad qaamatis salaah will be called twice.

Hanafi: The wording for each phrase will be called out twice as in the Athan.

4 Feet of Female in Salaah

Shafi: A female must keep her whole body except for the hands and face covered in Salaah. This includes the feet.

Hanafi: A female must keep her whole body except for the hands, face and feet covered in Salaah.

5 Tying the Hands

Shafi: The hands for males should be placed between the chest and navel, right on left, holding the left wrist with the right hand.

Hanafi: The hands for males should be placed below the navel, right on left, forming a ring with the thumb and small finger of the right hand around the left wrist and placing the remaining three fingers on the forearm

6 Surah Fatiha

Shafi: It is compulsory to recite Surah Fatiha in every Rakaat of every Salaah, whether one is an Imam, follower or reading alone.

Hanafi: It is compulsory to recite Surah Fatiha in the first two Rakaats of a Fardh Salaah, and in every Rakaat of every other Salaah if one is an Imam or reading alone. A follower cannot recite Surah Fatiha behind an Imam.

7 Reciting Aameen

Shafi: One should say the Aameen aloud when the Imam completes the recitation of Surah Fatiha.

Hanafi: One should say the Aameen softly when the Imam completes the recitation of Surah Fatiha.

NOTE

These rules are collected from the mainstream views of the Muftis of the two Mathabs. They are listed to give an appreciation of the differences and to remove any misconceptions.

They can also serve as a handy guide for teachers who need to teach students of a Mathab different from their own, or for

Imams whose congregations are different from their own.

Topics covered in this series to date: Fasting, marriage, taharah, Hajj, travel, Zakaat and Qurbani.

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(Mustadrak Hakim)*



CSE IN SCHOOLS AND ISLAMIC MORALITY

The Department of Basic Education in South Africa has rolled out the Comprehensive Sex Education (CSE) curriculum. It was officially unveiled on 23 January 2020. It is a component within the Life Orientation school subject. There are some areas of concern from faith based communities. In this article we wish to unpack some of these concerns as well as morality from an Islamic viewpoint.

When a person plays a game like Monopoly, and becomes proficient at the rules, he can play it without even putting his mind to it. If he is then invited to play another board game, something on a different concept like Catan for example, and he plays with Monopoly rules, he will quite soon discover his style of play is not working out. Islam has rules for not only acts of worship but every aspect of life. If a Muslim tries to superimpose an alien set of rules on his economic, social or justice system, he would soon pick up difficulties in implementation. The same applies to morality.

The values of chastity and modesty are central to a Muslim's character. He needs to uphold all measures that nurture modesty. In essence, it has to be a comprehensive package deal derived from the fundamentals of Islam.

If a Muslim wants to see the benefits of implementing Islamic

morality within his life, he will need to accept and practice upon all associated aspects.

01 The Holy Quran speaks about the usage of the eyes and their place within morality: "Tell the believing men that they must lower their gazes and guard their chastity. That would be conducive to their moral purity." (Quran 24:30). The usage of the eyes is thus linked to moral chastity.

In an environment of other ideologies jostling for our attention, we might tend to take the usage of the eyes as something granted, casually engaging with the opposite gender in this regard. Yet the Islamic viewpoint is reinforced with the instructions of the Prophet ﷺ for example to Jareer ibn Abdullah ؓ that a man should turn away his gaze from an accidental look at a female whom it is forbidden to look at.

02 The role of guarding the voice so that chastity is maintained within society is outlined in the Quranic injunction to the noble wives of the Prophet ﷺ: "So, do not be too soft in your speech, lest he in whose heart is a disease be moved by desire. And speak in a normal, appropriate, matter-of-fact manner." (Quran 33:32). Engaging in casual flirting thus has no place within Islamic morality.

03 Clothing also forms part of the package deal of morality and chastity. "O children of Adam, We have sent down to you clothing that covers your shame and provides adornment." (Quran 7:26) Appropriate dressing, and concealment of the body form also plays a role in Islamic morality. This is reinforced with the Quranic instruction for ladies to dress with modesty when emerging from the home into public.

All these instructions serve to highlight the holistic Islamic solution to preserving modesty within society. The underlying aim is keep the process of human procreation pure through which the family structure is reinforced. This is the building block of a healthy society. All of this runs against the grain of the ever evolving societal norms that western culture wishes to pass off as normal.

WHAT DOES CSE AIM TO TEACH?

That I own my body and I choose what to do with it. This negates the fact that a Muslim believes that his body is a trust given by Allah Ta'ala. If adults have shown an inability to govern this aspect, to a greater degree this responsibility cannot be left to minors.

What is behind CSE?

The driving force is a set of concepts which come from ideologies that are influencing modern life as we know it. They are rooted in secular humanism, effectively denying a place for God in our lives. As a result, concerned members of the public should not only concentrate on CSE. It is not an isolated subject but one that ties in with a comprehensive onslaught on societal values that are driven by faith based concepts, including those of Islam.

Some of the potentially problematic areas are the explicit descriptions of relationships, sexual orientation, explicit visuals of body parts, reproduction and contraception. The mindset of the person teaching the subject will also be crucial as his or her values will be imparted.

Government is concerned, and rightfully so, at the increasing rate of teenage pregnancies out of wedlock. Teenage pregnancies account for 8-10 % of all deliveries in South Africa. 3261 girls between the ages of 10-14 became mothers in South Africa in 2019. In order to stem this

breakdown in societal structure, government wants to educate learners about sexuality through CSE. CSE aims to equip learners with knowledge, skills, attitudes and values to develop sound social and sexual relationships. The aim is noble, but the problem lies in the fact that the underlying western ideology underpinning the content refuses to acknowledge liberalism and sexual freedom as the root cause of the problem.

In reality, sexual education has been taught in South African schools for some years now, yet the stated objective of lowering HIV, Aids, etc. has glaringly not been achieved. While the aim is laudable, the method used and its associated evils overshadows that. Early exposure to sexually explicit words, pictures and ideas, graphic visual content of sexual relationships, the issue of same gender relations being encouraged, the use of condoms instead of total abstinence, and the emphasis on making one's own decisions rather than being guided by Islamic ones destroys any little good within the idea.

WHAT IS OUR RESPONSE?

1 Due to a host of factors, kids are being brought up in an increasingly sexualized society. So as much as we might approach the topic with dread and embarrassment, it needs to be brought up by parents who can provide the appropriate counterbalance.

2 Learn what the curriculum covers so as to be adequately prepared. Educating oneself with what is actually in CSE will ensure our response is informed, and will give us an appreciation of the possible areas of concern.

3 Approach your child's school and enquire about their policies in this regard.

4 Do not feel overwhelmed or that we cannot make an impact. By making their voices heard, faith based groups in the UK ensured that implementation was not a walk over by government.

5 The Islamic values need to be taught so that kids will have a reference point when exposed to conflicting values.

6 We need to assess our practical levels of modesty. The way we act in this regard informs our kid's outlook to a significant degree.

7 Arrange faith based initiatives to engage with public schools to impart common values of morality to learners.

While the challenges are great, a collective effort is required by the community as a whole in the upbringing of our youth. It takes a community to raise a child. If we have not yet read up on CSE, how will we even realise that there is a danger? In fact, if we are not apprehensive at the impact of CSE we are already on the back foot.



Qurbani Meat

EAT FROM YOUR QURBANI

Regarding the meat of the Qurbani animals, Allah Ta'ala tells us: "Eat from them and feed the needy and the beggar." (Quran 22:36)

The Prophet of Allah ﷺ said: "So eat, preserve and donate (the meat from the Qurbani animal)." (Sahih Muslim, 1971)

THERE ARE THREE THINGS THAT ONE CAN DO WITH THE QURBANI MEAT:

1. Eat from it
2. Preserve it to eat later
3. Give in charity

EATING QURBANI MEAT FIRST ON EID UL ADHA:

Nabi ﷺ would not go for the Eid ul Fitr salah without eating something. On the day of Eid ul Adha, he would not eat anything until he returned (from the Eid Salah), then he would eat the liver of his animal of slaughter. (Sunanul Kubra, vol.3 pg.283)

For this reason it is Sunnah to eat after Eid ul Adha Salah as the Prophet ﷺ would not eat until he would return from Eid Salah and thereafter eat from his Qurbani. Thus, it is mustahab (desirable) to make the Qurbani meat the first thing a person consumes on Eid ul Adha. (al-Fatawa al-Hindiyyah 1:150)

QURBANI MEAT IS DIVINE HOSPITALITY:

Eating from your Qurbani animal is mustahab (desirable) according to all four Mathabs and necessary according to some scholars. This Qurbani meat has been described as hospitality from Allah Ta'ala. (Badai al-Sanai 5:80).

Thawban ؓ reports: "Rasulullah ﷺ slaughtered his udhiyah/qurbani animal and then said, 'Prepare/ preserve this meat.' I did so and continued to feed him the meat until he reached Madinah."

Other narrations suggest that Nabi ﷺ said this during his final Hajj. Therefore Thawban ؓ would have fed him the meat on the return journey, until they reached Madinah Munawwarah. (Takmilah Fathul Mulhim, Hadith: 1975)

Nabi ﷺ sacrificed sixty three camels with his own hand at Mina during the Hajj. Then he gave the remainder to Ali radhiallahu anhu who sacrificed them. He then commanded that a piece of flesh from each animal sacrificed should be put in a pot, and when it was cooked, both the Prophet ﷺ and Hadrat Ali ؓ ate some meat out of it and sipped its gravy. (Sahih Muslim)

This was to take blessing from all the animals which had been slaughtered for the sake of Allah Ta'ala.

PRACTICE OF THE PIOUS:

It was the habit of Sheikh Zakariyya ؒ to eat and relish the meat of Qurbani for the 3 days of sacrifice (10, 11, 12 Zul Hijjah). He used to eat the meat for breakfast, lunch and supper.

Despite the fact that Sheikh Zakariyya ؒ was a tea lover, he used to get a soup of Qurbani meat made and he used to partake of this for breakfast.

NOTE:

To reap the reward of this particular Sunnah of eating first from the Qurbani on Eid ul Adha, and of relishing the meat thereafter, one should either slaughter his animal personally, or under his personal supervision, or locally.

DONATING THE MEAT:

Donating some of the meat is also recommended according to the Hanafi and Maliki schools of thought, whilst it is necessary to donate at least some meat according to the Shafi and Hanbali schools of thought.

STORING MEAT FOR LATER:

It is permissible to store and preserve some of the meat according to all four schools of thought.

REFERENCES:

1. <https://hadithanswers.com/>
2. <https://nawadir.org/>

The Casket

On her 75th birthday, Umm Ziyad distributed her wealth among her four sons and announced she would spend three months of the year with each son, in turn.

This worked well for a while and then the old woman found the welcome she got was becoming less cordial. Finally she began to feel unwanted. Now she saw her sons' true colours. Money meant everything to them; people came second.

One day Umm Ziyad went out and returned, her clothes covered in mud. She was holding a small ornamental casket. 'What is that?' asked her son. 'Something that could

change our lives for the better,' said his mother. 'What does it contain?' 'You'll find out when I'm dead.' The son lost no time in informing his brothers about the casket. 'She's not given us all her wealth,' said the eldest. 'She must have more valuable gems. Who knows how many caskets she's buried?'

They asked her but she refused to tell what the casket contained. They tried to open the casket in her absence but it was securely locked. But now Umm Ziyad no longer felt unwanted. Her sons went out of their way to make her feel welcome. Each son tried to



persuade her to stay longer than three months.

She passed away nine years later and her friend brought the casket key. When the sons opened it, they found worthless stones and a note from their mother: 'Disappointment awaits all whose lives centre on money. It is a sad thing when an old woman has to resort to trickery to get her sons to look after her. May this change your lives.'

The Diamond

The Hadith teaches us that the way to Paradise is filled with actions that might seem difficult to us. When compared to the instant enjoyment of sin, fasting in Ramadaan, waking up for Fajr and restraining oneself from sins seem like a heavy strain upon one's soul.

Therefore, the Hadith compares this world to a prison for a Muslim; his eating, dressing, free time, daily timetable and every other aspect is regulated like that of a prisoner.

This strain upon one's soul bears tremendous reward, though. It

can be compared to a diamond:

Diamonds are formed at high-pressure high-temperature conditions existing at depths between 140 and 190 kilometers in the earth's mantle. A strong Muslim is formed from the high-pressure of abstaining from sin and consistent obedience to Allah Ta'ala.

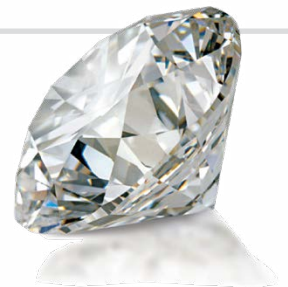
A diamond is the hardest known natural material. A Muslim who bears the strain of obedience to Allah Ta'ala becomes unshakeable in his/her belief.

The diamond disperses white

light into spectral colours,

giving it a sparkle. A Muslim who dedicates his/her life to Allah Ta'ala becomes a person whom others look to for guidance and shines with the special light of Islam.

After undergoing the extreme process to become a precious stone, the diamond becomes valuable and sought-after. A Muslim who chooses the road to Paradise, lined with hardship, becomes sought-after, someone whom others are ready to sacrifice for.



HADITH

VERIFICATION SERIES 05

In this series we bring you a selection of topics from hadithanswers.com



SKY TURNING RED ON MARTYRDOM OF HAZRAT HUSAYN ﷺ

Question: Is there any authentic reports that the sky turned red when Hazrat Husayn ﷺ was martyred?

Answer:: Imam Tabrani ﷺ has recorded this Hadith on the authority of Ummu Hakim ﷺ. (Al-Mu'jumul Kabir, Hadith: 2836)

'Allamah Haythami ﷺ has graded all of the narrators up to Ummu Hakim as authentic. (Majzma'uz Zawaid, vol. 9 pg. 196)

Translation of narration: Ummu Hakim ﷺ said: "I was a small girl on that day when Husayn ibn 'Ali ﷺ was killed. The sky then remained (red) for days like a blood clot."

ANGELS WEARING TURBANS

Question: Is it true that wearing a turban is a Sunnah of the angels? I don't understand why they would wear turbans?

Answer: The angels wearing turbans have been recorded in several Hadiths.

(Refer: Mustadrak Hakim, vol.3 pg.361, Musannaf Ibn Abi Shaybah, Hadith: 25247 and 25462 and Musnad Ahmad, Hadith: 25154, and other sources. Also refer to

Tafsir of Surah Aal Imran, verse: 125.)

The pure creation of angels only do what they are commanded to, by Almighty Allah. The fact that Allah Ta'ala instructed them to wear turbans demonstrates the great merit of the turban.

DRINKING LEFTOVER WATER AFTER WUDU

Question: I have read that drinking the leftover water from wudu is a Sunnah and is the cure from seventy diseases. Please advise on the authenticity of this.

Answer: Drinking the left over water after wudu is a Sunnah, as has been recorded in Sunan Nasai and other Hadith sources. (Sunan Nasai; Al Mujtaba Hadith: 95)

However, the narration in question is unreliable. It is recorded in At Targhib Fi Fadailil A'amal of Imam Ibn Shahin

ﷺ. (At Targhib Fi Fadailil A'amal, Hadith: 536)

The Muhaddithun have declared the narration a fabrication due to a liar in the chain. (Dhaylul La-Alil Masnu'ah, vol. 2 pg. 561, Hadith: 679, Tanzihush Shari'ah, vol. 2 pg. 265)

MONEY AND CONTENTMENT

Question: Please mention the reference for this narration: Sa'd ibn Abi Waqqas ﷺ advised his son, 'O My beloved son! If you are seeking wealth, then seek it with contentment, for whoever does not have contentment, no (amount of) money will suffice him."

Answer: Imams Abu Bakr Ad Dinawri and Ibn 'Asakir ﷺ have recorded this advice of Sayyiduna Sa'd ibn Abi Waqqas ﷺ. (Al Mujalasah Wa

Jawahirul 'Ilm, 1843, Tarikh Dimashq, vol. 20 pg. 363)

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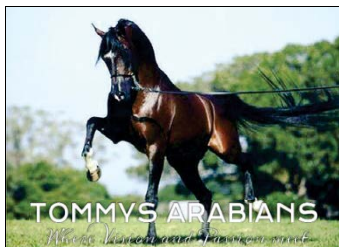
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